

Brooklyn Jewish Center Review



HOW TO FASHION A NEW WORLD

A TRIBUTE TO DR. LEVINTHAL

"THE CONCLUSION OF THE MATTER"

THE JEWS AND INTEGRATION

An Editorial

By RABBI ISRAEL H. LEVINTHAL

By WILLIAM I. SIEGEL

By RABBI BENJAMIN Z. KREITMAN

By WILLIAM I. SIEGEL

PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*Edited By Rabbi Morris Silverman
From The High Holiday Prayer Book*

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ABRAHAM MELTZER
Membership Chairman

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No. 1

A TRIBUTE TO DR. LEVINTHAL



Seldom does a man so fully impress upon an institution the seal of his character, personality and talents that the institution becomes the lengthened shadow of the man. In his ministry at the Brooklyn Jewish Center, Rabbi Levinthal has achieved this rare and almost unique synthesis. Not only to his congregants, but to the multitude outside the walls of the Center, he and the institution are synonymous. To think of the Center is to visualize its Rabbi; and to consider the Rabbi is to become aware, in outline and in detail, of the magnificent scope and depth of the program which for four and a half decades has advanced both the Center and its Rabbi to a position of leadership in Jewish religious and communal life in the United States.

Rabbi Levinthal's preeminence in the pupit has hereditary sources, springing from the examples of his father and his father's father before him. The heir of such a tradition begins life with an inspiration denied to most men. The fruition of such an inspiration, however, is always personal; and in the case of our Rabbi has been achieved by a life-time of

continuous study of, and devotion to the great sources of the Jewish heritage. To his knowledge of Torah and Talmud he has happily joined great gifts of interpretation which have enabled him to relate the ancient maxim of our Sages to the daily needs of contemporary life. It has been the central and governing genius of the Halacha that it has in every age and every clime realistically adapted the eternal principles of the Law to the changing needs of different and later generations without an iota of sacrifice of the central concept of a man's duty to God and man's duty to Man. In this evolutionary process, Rabbi Levinthal has in our generation been among the foremost exponents.

Nor has his life and career been that of the secluded sage alone. On the contrary: he has played his part — and a notable part it has been — in the secular affairs of his people. In the days before the renaissance of Israel and the creation of the State, when it was not as it is now fashionable to be a militant Zionist, he was among the company of those men, who like Wise, Lipsky, Goldman and a select other few, by propaganda and preachment sought to awaken American Jewry from the apathy concerning Israel Redeemed which the forces of assimilation and the increasing comforts of their own American milieu had engendered. No one more than Rabbi Levinthal has the moral right to utter the *Shehecheyonu* in grateful recognition of the fact that in his day it is no longer necessary for Jews as a people to say *L'Shonah Habah V'yerushalayim*. The translation of this immemorial and seemingly hopeless aspiration into a realized, practical actuality is a guerdon which he and those whom he has had inspired may rightly and proudly wear.

In this seventy-fifth of Rabbi Levinthal's rich, full and eminently useful life, all those who have found inspiration and guidance in his example express the hope that the providence of God will grant him many years of fruitful labor in the vineyard of the Lord.

WILLIAM I. SIEGEL

SABBATH WORSHIP

Week of September 13

Kindling of Candles: 6:51 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 14, 8:30 A.M.

Sidrah: "Nizabim-Vayelech"

Deuteronomy 29:9-31:30;

Prophets: Isaiah 61:10-63:9

Micah 7:18-20

RABBI KREITMAN

will preach

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday

7:00 and 8:00 A.M.

SAT. AND DAILY MINHA

SERVICES: 7:00 P.M.

followed by Maariv.

Week of September 20

Kindling of Candles: 6:39 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 21, 8:30 A.M.

Shabbat Shubah

Sidrah: "Haazinu"

Deuteronomy 32:1-52

Prophets: Hosea 14:2-10;

Micah 7:18-20

RABBI KREITMAN

will preach

Cantor Sauler will chant the services every Sabbath morning, assisted by the Center Choir under the direction of Mr. Jack Goldstein.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday

7:00 and 8:00 A.M.

SAT. AND DAILY MINHA

SERVICES: 6:45 P.M.

followed by Maariv

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The summer is drawing to a close, and many of us have returned to our homes and to daily tasks. Some of our members have, alas, been taken from us during the past months, and we shall sadly miss them. We offer their beloved families our sincerest condolences, and pray that they may find some comfort in the thought that the memory of their beloved ones will be firmly enshrined in the hearts and minds of their fellow workers in our Brooklyn Jewish Center.

To all other members we hope that their summer was a beneficial one, and that they returned — or will return — to us fully refreshed in health and strength.

We approach the New Year with the realization that the world continues in a state of turmoil, that the Jew continues to face old and new problems, and that it will require a great deal of thought and work on the part of all of us to help find some solutions

that may bring order and peace out of the present confusion.

"The day is short and the work that has to be done is so great," the ancient rabbis warn us. May it not be said of us, as the rabbis conclude in that passage, "and the workers are lazy!" May the New Year find all of us ready, willing and able to give a helping hand to every endeavor that aims to usher in a better, happier day in the life of the Jew and in the life of all mankind.

May the prayers that we offer on the approaching solemn days inspire us with a determination to accept the challenge which faces us and thus prove ourselves worthy to be blessed with a year of life and joy, a year rich in great achievement!

Israel H. Perutzel

enjoyment of America's opportunities. It is at the same time equally axiomatic that American Jewry rests under a special obligation in this sphere. There is a striking historic parallel between the history and experiences of the Jewish people and that of the American Negro. We, too, had our origin as a people in the ending of a slavery which oppressed our ancestors. It was the Jew who achieved the first declaration of independence in the entire history of man. When Moses demanded of Pharaoh in the name of the Almighty "Let My People Go" he gave inspiration not only to the Israelites of his time but to all those future generations which fought and died to be free men. Freedom, however, must be guarded and fought for without surcease, for there are always those who seek to deprive men of their freedom. The Jew, therefore, in the millennia which followed the Exodus, like the Negro in the century which followed Emancipation, has been compelled to suffer indignity and persecution from which we have but slowly and incompletely been freed. Even in our own generation and to the shame of all mankind which silently and without effective progress witnessed it, the decimation of the Jewish people by the evil mechanisms of Hitler gave the lie to the teachings of God and history.

It should therefore be an instinct as well as a reasoned principle that Jews should be sympathetic to and participants in the Negro's contemporary struggle to achieve full freedom and equality and integration in every aspect of American life. This is a country whose populace is composed of minorities. It must be recognized that if the rights of any minority are disregarded, the rights of all minorities thereby become insecure. The complete achievement of the American ideal can be realized only by an interrelationship of understanding and effort among minorities who are motivated not only by self-interest but by higher criteria of principle. Especially is this true of American Jewry. Our history has made us a witness to the eternal doctrine that under the Fatherhood of God all men are brethren. Here, now, today: American Jewry has a rich opportunity to put into practice this eternal principle.

WILLIAM I. SIEGEL

THE JEWS and INTEGRATION

Physical human slavery in the United States was abolished one hundred years ago by the bloody arbitrament of a fratricidal Civil War. Only the blind and the bigoted, however, can believe that the intervening century has seen the complete implementation of this historic decree of freedom. In too many sectors of the American scene does the Negro still labor and suffer under vestiges of slavery which affect and darken his life. The denial of equal economic opportunity to him is almost nation-wide in its scope; and although man lives not by bread alone, the diminution of the Negro's share of America's daily bread inevitably has wrought serious detrimental evils affecting his social and spiritual life. In some sections of the United States this inequality is even written into the laws of the community and forms part of the woof and web of its mores.

We are in our generation witness to a mighty and transcendent effort, not only by the Negro himself, but by the American people, finally to

solve this central-core problem which has far too long shadowed life. That twenty million people are even today deprived of the full freedoms and opportunities guaranteed them by the American Constitution is more than a political anachronism. It is a moral evil which is nothing less than a cancer eating into the body of America and gangrenously effecting its soul. The 1954 School Integration decision of the Supreme Court is a wise, if belated, recognition that unless and until this evil be eradicated, the American preachment of liberty and equality and the full dignity of every human being is but a sham and a mockery.

It is axiomatic that every American who truly understands the American concept should have the fullest sympathy for the Negro's contemporary struggle to free himself once and for all from the legal, political and economic shackles which still hamper his full development as a citizen and still deprive him of his full share in and

HOW TO FASHION A NEW WORLD

A ROSH HASHANAH MESSAGE

by RABBI ISRAEL H. LEVINTHAL

THE festival of Rosh Hashanah marks the anniversary of the creation of the world. "It was in the month of *Tishre* that the world was created,"¹ our sages tell us. In the liturgy of that day we proclaim: *hayom harat olam*, "On this day the world came into being; on this day, all human beings stand in judgment." We are the only people who commemorate this event—the creation of the world, and the world's judgment day.

It is interesting to see how the Bible summarizes this act of creation. In the first chapter of Genesis, the Bible details each act of the process; the second chapter—as if to summarize it all—tells us: "These are the generations of the heaven and of the earth *b'hibar'am* when they were created."² The world *b'hibar'am* in the text is really superfluous; its insertion, evidently, was designed to tell us something special. Nay, more, in the original Hebrew text, the letter *he* in this word is written in a peculiar way—it is a *he ze'ira*, a small *he*, much smaller than the regular letters in the text.

The Rabbis sought a reason for the insertion of this word and for the special meaning of this uniquely written letter and offer a beautiful interpretation: *B'he bar'am*, "It was with the letter *he* that He created them."³ The letter *he* in Hebrew stands for God and Godliness. Here, then, we have a new understanding of how the world came into being: it was with Godliness that heaven and earth and all that is therein were fashioned. And the Rabbis continue: "Not with weariness and not with fatigue, but only with Godliness, did He fashion the world."⁴

Here we have in concrete form the message of *Rosh Hashanah*, the judgment day of the world. I need hardly elaborate. Ages have passed since man has tried to build a new world. Even now, in the enlightened twentieth century, with all its scientific progress and achievement, with all the creative genius of the mind of man, we still find it so difficult to fashion a world of peace and justice, of brotherliness and love. What *yegiah* and *amal*—what weariness and fatigue have marked the nations' efforts—in the past and in our own day—in this task. Where in lies the failure? Why have all our efforts thus far miscarried? The comment of our sages gives

us the answer; it is all so simple. It was not, and is not, *with Godliness* that we have endeavored to fashion our world. Every motive is revealed except this one—the motive of Godliness.

We can understand the Communists. They pride themselves in the vehemence of their drive to free man from the very thought of God. To them, might is right; force and power are the rules by which their world is to be fashioned. We know where they stand.

But, alas, the truth must be told, on the judgment day of the world, that the democracies too have not learned this essential truth, that it is only *b'he*, with the spirit of Godliness, that the world can and must be fashioned. With all the *amal* and the *yegiah* which characterize the efforts of the democracies, what little success has been achieved! The answer is the same: not Godliness but expediency, not ideal truth but practical self-interest, have, in most instances, become the tests for all action.

The great hope that we Jews entertain, we, who take such pride in the rebirth of the State of Israel, is that the leaders may never forget this Divine truth. We know the difficulties that face the young State; the many provocations and harassments that it encounters from surrounding enemies bent upon its destruction. But we glory in the fact that its national conscience is awake to the admonition of the prophet—which emphasizes the same thought—"Zion shall be redeemed through justice,"⁵

This, then is the universal message of Rosh Hashanah. There is, however, a further note to the rabbinic comment that we discussed. The letter *he*, which appears so different from the other letters in the text, is to teach also another truth. "Just as this letter *he* is open on one side, so there is an opening for man to return in repentance."⁶ It is not too late; the world may still learn this important lesson and repent by turning away from its trodden paths and starting anew on the only path which can lead to a perfect world in which all mankind may find the peace and

happiness it seeks. That is the lofty motif of these solemn days. *Teshuvah*, repentance; *tefillah*, prayer which inspires such return; *zadakah*, true justice in all our dealings with men and nations,—these, we are told in the liturgy of these days, *maavirin et ro'a hagzerah*, remove the evil decree!

And if such return is to be achieved, it must begin with the individual. If nations are to change their national morality, if governments are finally to accept the great truth that only with the spirit of Godliness can a world of happiness be fashioned, then that change and that recognition must first be evidenced in the individual. Reinhold Niebuhr, the eminent theologian, in his work, *Moral Man and Immoral Society*, has brilliantly made clear this very thought that if immoral society is ever to transform, it will only be when man, in his individual life, achieves that transformation. Each one of us is faced with the task of fashioning a little world of our own. With what *yega* and *amal*, with what weariness and fatigue do we struggle to build our individual worlds; yet how few of us find the happiness and the peace of mind that we seek.

The reason is the same. We build, we labor,—but so often not in the spirit of Godliness; and futility is the end of all our effort. Let us, individually, do *teshuvah*—repent, and begin to build *b'he* with Godliness, and what a change our lives will achieve! If we could learn to build in the spirit of Godliness that little world that envelops our individual lives, nations would perforce adopt the same moral code. The individual and society are interrelated.

This thought too, is emphasized by the Rabbis in a further comment on the same Biblical text. They note that the Hebrew letters of the word *hibar'am* are the same letters which

¹Rosh Hashanah, 10b.

²Genesis, 2:4.

³Genesis Rabbah, 12:2.

⁴Ibid., 12:9.

⁵Isaiah, 1:27.

⁶Rashi to Genesis, 2:4.

⁷Genesis Rabbah, 12:8.

⁸Ibid., 12:1.

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"The Conclusion of the Matter"

Sermon delivered by Dr. Kreitman on

Shmini Atzeret 5723 — October 20, 1962

ON this day of Shmini Atzeret, the 8th day of assembly, we have come to the end of the Succoth festival. This festival has as its major theme the celebration of nature's harvest. It comes at the beginning of fall when the fruits and the products of the field are gathered in; it is a time for thanksgiving, thanksgiving for what nature grants us in all of its goodness. Succoth is also the time of the harvest of our historical experiences as a people. These historical experiences that we harvest now have fashioned us into a great people, with a great faith and a great tradition.

There is yet another theme in this Succoth festival that has gained in prominence through the years. Though it is a part of the major scheme of interpretation of Succoth it is not so obvious and needs special expression. This theme notes that the Succoth stand next to the permanent buildings which are our homes. The Succah built so flimsily, frail and fragile, is therefore a protest against the artificialities and the falsehoods of civilization and of technological progress. As I said before, this particular interpretation has gained in prominence in time even overshadowing the other reasons. A Medieval sage, Rabbi Isaac Arama, envisions the Succah speaking to the Jew: "tzu meitzagninut shelachem — leave your calculations by which you build your great houses and homes, and seek security in these your palaces and fortresses. Leave your palaces, even your homes, bou vechasu betzili — come and take refuge under my frail shelter."

Living in the midst of a city, we see its dwellers clustering around themselves within massive buildings. We have come to deceive ourselves into believing that these buildings, and the pattern of life fashioned in the city are strong and durable. The frail Succah startles us by asserting that what we have taken to be strong and enduring isn't real. It is only a shadow without substance, frail and fragile, and in time will crumble and decay. The soul of man seeks the substance, it is not satisfied by that which is only artificial and fleeting. The yearning spirit soars upwards, it

seeks the real, that which endures, even everlasting. The Succah is a 'dirat arai,' as the Talmudic Sages see it, 'only a temporary hut,' bare of any of the artificialities of civilization and of its technology. Indeed, you find no signs of progress in the Succah, only the basic necessities of life. The Succah, not the skyscraper nor the palace, gives to the spirit the sense of the real, the substance instead of the shadow. This interpretation of the Succah that has been given greater emphasis by the preachers in these latter times is the same message or a part of the message of the Book of Koheleth, the scroll which is assigned to be read on Shmini Atzeret or on the Sabbath of Hol h'moed Succoth.

As you know from the discussions of previous years, the Book of Koheleth is the most enigmatic and even contradictory book in the entire Bible. One who reads it for the first time is shocked that a book like Koheleth with its scepticism and pessimism, with its anger and high cynical protest, is found in the sacred canon of the Bible. Indeed, there were some Rabbis in one of the ancient synods who wanted to exclude the Book of Koheleth from the Bible. They urged that this book of Koheleth with its possible heresies and contradictions doesn't belong in our sacred scriptures. But on closer examination, they agreed that Koheleth was deserving of inclusion in the Bible. The preacher Koheleth speaks in the same vein as does the Succah. We look about at man with his vaunted progress and his proud civilization and our spirits are dissatisfied. What we find in life about us is but emptiness, hollowness and a shallow happiness. Again Koheleth speaks like the Succah in our interpretation: "Look at what men emphasize as the important in their lives and for what they sacrifice even their lives. After all is said and done it isn't real. They submit their lives to the shadows and not to the substance." "What does man gain from all of his toils beneath the sun." "All things," says Koheleth, "are wearisome, one cannot recount them, the eye is not satisfied with seeing nor is the ear filled with hearing." It is all unreal like the fleeting shadow.

"Look," he says to the men who spend all of their lives acquiring property, wealth, building great buildings and palaces, "I reviewed all my works that I have done for I, too, tried to find satisfaction in wealth, in property, in buildings. Then I found that for all the toil which I expended everything was vanity and striving for the wind." "And even when I turn," continues Koheleth, "to wisdom and to science, maybe there in the reasoning of the mind I would find something that is real, that is not like the fleeting shadow, something that I could anchor my restless spirit to, alas, I found with more wisdom, more worry, increase of knowledge with increase of sorrow." Human wisdom and the human ingenuities even in science, Koheleth found, are only the shadow and not the substance. And so again and again he cries, "Havail Havolim Hakol Hevel, — vanity of vanities, it is all vanity." All these things that we make so important, that we believe are the reality of life, are vanity. Therefore, thinks Koheleth, if on these vain things I should stake my existence, then I would hate this life for this isn't a life at all. Koheleth utters the same sentiments as did Isaac Arama in his interpretation of the Succah. "Tzu meitzagninut shelachem, leave your palaces, what you consider progress and civilization, you consider real. Leave it, for it isn't real." The Succah pleads but Koheleth denounces, "vanity of vanities, all is vanity."

Now we have come a long way from the days of Isaac Arama who lived about 500 years ago and certainly we have come a long, long way from the days of Koheleth who lived, according to tradition, about 3000 years ago. Just imagine if Isaac Arama or Koheleth would come to life again and behold our times with all our ingenuity, with the magnificence of human wisdom, with our massive cities and their skyscrapers penetrating into the heavens above. They would behold men orbiting the earth in artificial satellites and reaching out in their plans to what was considered impenetrable space. They would behold all the comforts, conveniences and good things that life

today affords the average person. We wonder whether Isaac Arama would insist now on the same interpretation of the Succah, saying, "Leave your big buildings, your astronomic observatories. Give up your plans for landing on the moon, and give up your many comforts and pleasures. Leave them because they are not real, and go into the frail Succah." Would Isaac Arama dare suggest that today? Would Koheleth be so bitter and pessimistic about our civilization? Look what civilization has achieved and what progress has benefitted us! Just by imagining this possibility we are already overwhelmed by the feeling that if Arama and Koheleth came to life today they would speak their words of denunciation with even greater bitterness. Koheleth would join to his melancholy tears of pity, tears over wasted and misspent lives. We do not speak the words of Koheleth nor even the words of Isaac Arama. Instead we act out their sentiments every moment of the day, act out the despair and the dissatisfaction with the emptiness of progress and civilization. With all our achievements our spirits today, even more than yesterday, are yearning for the real, the substance. Down deep we know that we are chasing shadows.

A week after our own astronaut orbited six times about the earth, demonstrating the possibility of landing on the moon in the near future and even venturing on the other planets, a huge exhibition of antiques was held in an armory in mid Manhattan attracting thousands of people. This antique show and its conjunction with other events told more about the frustrations and emptiness of modern man than many a philosophic tome or social commentary.

Thousands of people came streaming in to view these antiques and paid fantastic sums of money for broken down chairs, weatherbeaten tables and rickety desks. Certainly with our modern techniques, in our modern factories, there could have been built something much better and more economical than anything built by hand 100 years ago that is now practically discarded as refuse. Wherein lies the fascination of these antiques? These old discarded objects are made by hand, by the human craftsman and not by the impersonal machine. Here is something that can give one the feel of reality. A human

skill or even a personality is embedded in this old piece of furniture. The machine, how efficient it may be in producing an object, reminds us of the artificiality and unreality of almost everything around us. A crude handmade box can remind us that the human being with his individuality is still with us. Only a James Thurber could have done justice to this scene. A young man clutching, as he walks out of this armory, a broken tool box that was probably discarded by its original owner very early in the lifetime of this tool box, clutching it as if it were a precious child and hailing a cab in the midst of a canyon of modernistic skyscrapers. This young man doesn't speak the words of Koheleth but he acts them out instead as so many of us do, "Havail Havolim, all of this progress is vanity, if only we could find something in life that is real, that endures."

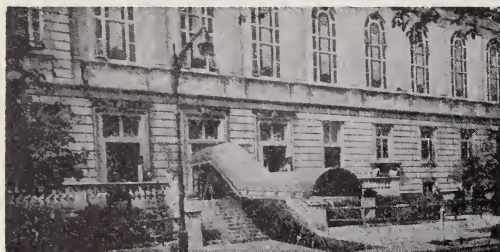
Joseph Wood Krutch, noted drama critic and formerly professor of dramatic literature at Columbia University, is one of the most sensitive intellectuals in America and I would suggest that in many ways he is a kindred spirit with Koheleth. He recently wrote about the falsities of our progress in an article published in the Saturday Review entitled "Infatuation with the Primitive." He called attention to the fact that in the middle of the 20th century we draw our inspiration for art, music, dance and even literature, not from science, nor even from the Greek or Latin classics, but from the jungle, from the savage, from primitive man. True art, authentic art the artist today insists, is to be found in the caves of the savage. What inspires modern art is not classical art, but the art of Africa, the art of the jungles and the caves. Not the schooled artist is held in admiration but instead Grandma Moses, who never had taken a lesson in her life. Her type of direct, simple and unsophisticated painting came to be known as modern primitive art. What a strange pairing of words, modern primitive! It means actually that the modern is dissatisfied with his modernism and he seeks the directness and seeming reality of the primitive.

The same is true in music. Music today is actually a protest against the artificialities and hypocracies of civilization. The tomtom of the jungle and the bongo drums of the primitive

are its inspiration. Even the best of our composers try to imitate the rhythms of the African natives. There is a yearning to go back and find somewhere in the past something that is real, something we lost on the road of progress. What we have around us isn't real, it's only shadow. Krutch admits that he happened to turn on the radio while writing this article and heard a program of simple jungle music and enjoyed it more than many of his favorite symphonies. There is something basic in these rhythms that touched his inner self. Even literature, that which is considered the best of literature today, is primitively written without punctuation and without the discipline of grammar, and a great poet by the name of E. E. Cummings has tried to preserve his individuality by eliminating the uniform and artificial capital letters.

Yesterday our grandfathers considered the primitive as ugly and barbaric, today with artificial satellites orbiting around us, we look upon the primitive as beautiful and true. No, we don't speak the words of Koheleth about vanity, but we act them out. Surprisingly we are more attuned to the message of the Succah as Isaac Arama interpreted it than were our fathers: "Tzu meitzagninut shelachem — leave your palaces, trust not your calculations, they are only shadow, not substance." But our goal is not achieved by buying antiques or inviting the jungle rhythms to fill the emptiness of our lives. We can protest against artificialities by buying antiques, we can protest against the shallowness of life by imitating the jungle, but that protest alone does not put us in touch with the real. We need something else. The Succah in this interpretation suggests the steps towards the achievement of the real in life. At first the Succah, in the words of Isaac Arama, asks us to return to nature. But not to stop with nature itself, because nature itself is a constantly changing phenomenon. The Succah summons us then to look through its covering of green and beyond it into the heavens and gain there a glimpse of the eternal, the Tzur — the Everlasting Rock. Thereupon you can anchor your restless soul and find that which is real. Look beyond the garment of nature and behold the Eternal Spirit whence come those values of life that can give satisfaction and delight to our spirits.

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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5724, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5724 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Frank Schaeffer, *Vice-President*

Julius Kushner, *Treasurer*

Harry Blickstein, *Secretary*

David Goodstein, *Hon. Treasurer*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5723 and hopes for an even more successful season in 5724.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Herman Soloway, *President*

Mrs. Benjamin Moskowitz,

Mrs. Leonard Brunner,

Mrs. Nathan Polan,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

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Recording Secretaries

Mrs. Julius Dan, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,
Executive Director.

HIGH HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 18 and 19 at 6:30 o'clock; on Thursday and Friday mornings, September 19 and 20, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 20 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M.

The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 27, at 6:40 o'clock.

Yom Kippur services will begin on Saturday morning, September 28, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Wednesday and Thursday evenings, September 18 and 19, at 6:30 P.M. and on Thursday and Friday mornings, September 19 and 20, at 7:30 A.M. Rev. Philip Reich will officiate.

Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Lewittes will preach after the Yizkor services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Friday evening, September 27, at 6:40 P.M.

Yom Kippur Services — Saturday, September 28, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12:00 A.M., Study Session 2 P.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 11:30 A.M. Neilah services will begin at 5:40 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday evenings, September 18 and 19 at 6:31 P.M.

On Friday evening, September 27 (Kol Nidre Eve) candles will be lit at 6:21 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 28, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 19 and 20, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 27, at 6:30 o'clock.

The services on Yom Kippur will be held Saturday morning, September 28, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Special Study Session

On Yom Kippur afternoon, in the Auditorium, immediately following the Musaf services, Rabbi Kreitman will conduct a study and meditation session based on the laws of repentance of Maimonides.

MAN TO MEN

WE look back and, then, forward to the days ahead. Back to what we accomplished in an exciting year. Ahead, to a rip-snorter of a calendar.

We rescued the Yom Kippur Night Dance from going into limbo. Then the workers got together in a soiree and latched onto an idea that our singletons needed organization. After talks with our Center President and a small committee of key personnel, we borned the Adult League. Now look at them vibrant, virile, viable, going places with energetic leadership. Although we stood ready to back them up, they've never had to call on us. They have a substantial membership and a regular program that gives them a *raison d'être*.

Our last season wound up with a M'lava Malka, an innovation in our Center life. Attended by a full house, we regaled our people with a pleasant evening of song and some culinary delights. So successful, that we are going to make it a regular

feature of our program, but in a more convenient spot.

During the summer we met in executive session. We planned and left no stone unturned. Our projects have been laid out so we know what's ahead. Again, we're going to Laurel in the Pines for the Chanukah week-end of December 13-14-15. You can make arrangements now to recuperate from our active Annual Dinner-Dance campaign which will take place the Sunday preceding. We'll also have our Spring outing which will be announced at some future date.

Our monthly meetings will feature provocative subjects. There'll be something for all of you. Note in your diaries to keep open the evening of October 21st — we're planning a bang-up opener.

All this work on our part requires sustenance. Men who are interested participating in our executive work are urged to step forward. There is a catharsis in taking an active role in

PAGING SISTERHOOD

THE sequence of the summer season and the High Holy Days is most opportune to think of making future plans. The summer's relaxation, and the opportunity it affords for reflection and introspection, generate such resolution and planning for the days ahead so as to consume us, by the time the High Holy Days arrive, with impatience and eagerness to resume where we left off in the spring and to go forward.

I am confident, despite the obstacles and difficulties that confront us, that this spirit of dedication will remain with us throughout the year and that Sisterhood will, as it has in the past, come through with flying colors. The cause of our Center and Torah is in good hands.

In behalf of the new officers of Sisterhood, I wish to extend to all members and friends of the Center warmest greetings and sincere wishes for a healthy, happy and prosperous New Year.

"L'Shanah Tova Tikatevu."

SADIE Z. SOLOWAY,
President

We look forward to your participation in Sisterhood's program, its meetings and functions. Please reserve these important dates NOW:

Wed., Sept. 25, 8:30 P.M.—Installation of newly elected officers and directors. Everyone is cordially invited to attend.

Tues., Oct. 8—Opening Board Luncheon. 12:30 noon.

Mon., Oct. 14—Brooklyn Branch Women's League Meeting. Workshop. Torah Study Hour. Contact Mrs. Benjamin Markowe—ST 3-0570 for further information.

Wed., Oct. 21, 12:30 noon—Opening Regular Meeting. A very fine program is being planned.

Wed., Oct. 30, 12 noon—Gala Annual Sisterhood Luncheon (formerly Mother-Daughter). Fabulous Fashion Show. Mrs. Charles Windwer, Chairman. Mrs. David Farber and Mrs. Theodore Ostrow, Co-Chairmen.

Cont. on Page 36

ROSH HASHANAH GREETINGS

New Year Greetings to Our

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BRING YOUR FRIENDS

Rosh Hashanah Message Cont. from Page 5

make up the Hebrew name of the patriarch Abraham. And so they tell us, *bizkut Avraham*, "it was because of the virtue of Abraham that God fashioned the world." Abraham, who aspired to found a people whose life would be based upon the sovereignty of God and God's law, recognized the truth that he had to first set the example of such a life in his individual mode of living. That alone could mark the success of his effort.

This, then, is the message which Rosh Hashanah pronounces for the individual and for the world. When that message will become the universal rule of life, then we will behold a new man and a new society, and we will be able to say as God said when He gazed with pride upon the world which He had created: "Look and behold the world which I created and the human form that I fashioned!"

Paging Sisterhood Cont. from Page 9

CHEER FUND

The summer has been busy for Cheer Fund — thanks to our keeper of the coffers, Ethel Dan, and her pinch-hitter, Joyce Kreitman. Their records list the following contributions:

In honor of outgoing President, Clara Meltzer:

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In honor of Incoming President, Sadie Soloway:

Dr. and Mrs. Bernard Mattikow, Mr. and Mrs. Edward Wagner, Mr. and Mrs. Frank Schaeffer, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Miss Grace Schaff.

Mazal Tov To:

The Jacob Hellers on the birth of a grandson: Mrs. Fanny Buchman.

Mrs. Rose Bromberg, on the birth of a granddaughter: Mrs. Fanny Buchman.

Mr. and Mrs. Herman Pashenz, on Bar Mitzvah of their grandson: Mr. and Mrs. Abr. Males, Mr. and Mrs.

Frank Wolk, Mr. and Mrs. Wm. Rothstein, Mrs. Sarah Klinghoffer. Mr. and Mrs. Pashenz remembered Cheer Fund in honor of this occasion.

Mr. and Mrs. Abraham Meltzer, on son Larry's engagement. Dr. and Mrs. Bernard Mattikow, Mr. and Mrs. Edward Wagner, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Leonard Brunner, Dr. and Mrs. Chas. Weitzman, Mr. and Mrs. Max Taft, Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Isidor Feit, Mr. and Mrs. Abr. H. Miller, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Rev. and Mrs. Wolf Kaufmann.

Mr. and Mrs. Julius Kushner, on Shoshana's scholarship and Paul's ordination: Mr. and Mrs. Emanuel Cohen, Mr. and Mrs. Max Taft, Mr. and Mrs. Abr. Males.

Mr. and Mrs. Max Lovett, on their 55th wedding anniversary: Mr. and Mrs. Wm. Rothstein, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen. Chai was contributed by Mr. and Mrs. Lovett to celebrate this occasion.

Mrs. Rose Meislin, in honor of new granddaughter, Laura Esther Meislin: Mr. and Mrs. Julius Kushner, Mr. and Mrs. Herman Soloway, Mrs. Ann Schorr. Mrs. Meislin donated generously in her granddaughter's behalf.

Mr. and Mrs. Maurice Kozinn, on marriage of their son: Mr. and Mrs. Edward Wagner, Mr. and Mrs. Frank Wolk, Mr. and Mrs. Emanuel Cohen, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Frank Schaeffer.

Mr. and Mrs. Chas. Marks on Lloyd's marriage: Mrs. Rose Meislin.

Rev. and Mrs. Wolf Kaufmann, on daughter Kitty's marriage: Mrs. Rose Meislin. Rev. and Mrs. Kaufmann contributed generously in honor of this occasion.

Dr. and Mrs. Julius Dan, on opening of son-in-law's office and completion of residency training of son Lewis: Dr. and Mrs. Chas. Weitzman.

Mrs. Sarah Klinghoffer, on daughter Beryl's engagement: Mrs. Fanny Buchman, Mr. and Mrs. Jos. Krinsky, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Edw. Wagner, Dr. and Mrs. Julius Dan, Mr. and Mrs. Frank Wolk.

Refuah Shelmah to:

Janet Fruchtman: Dr. and Mrs. Chas. Weitzman.

Dr. David Farber: Mr. and Mrs. Julius Kushner, Mr. and Mrs. Max Taft, Mr. and Mrs. Emanuel Cohen, Dr. and Mrs. Julius Dan. Dr. and Mrs. Farber swelled Cheer Fund's receipts thankfully.

Gifts from:

Mr. and Mrs. Harry Blickstein, in honor of grandson's Bar Mitzvah.

Mr. and Mrs. Harold M. Brown, in honor of daughter Marion's graduation from Barnard College.

Mr. and Mrs. Abraham Pinkwasser, in honor of granddaughter Arlene's marriage and grandson Alan Shapiro's graduation and scholarship.

Mrs. Dora Schless, in gratefulness of her recovery.

Mrs. Fanny Buchman, in thankfulness of sister Gertrude Block's recovery.

Condolences to:

Mrs. Jacob L. Holtzmann, on the loss of her husband: Mr. and Mrs. Herman Soloway, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen.

Mrs. Leah Alterman, on loss of husband: Mr. and Mrs. Edward Wagner.

Mr. Henry Olshen, on loss of mother: Mrs. Sarah Klinghoffer.

Harold Cantor, on loss of son, Donald: Mrs. Sarah Klinghoffer, Mr. and Mrs. Daniel Klinghoffer, Mr. and Mrs. Herbert Bernstein.

Mrs. Mary Safier, on loss of husband, Charles: Mrs. Sarah Klinghoffer, Mr. and Mrs. Abr. H. Miller.

Mr. Al Ozer, on loss of brother: Mrs. Sarah Klinghoffer.

Mr. Larry Rose, on loss of brother, Dr. Irving Rose: Mr. and Mrs. Herman Soloway.

Mrs. Bertha Zirn, on loss of sister: Mrs. Etta Freedman. Mrs. Zirn thankfully contributed to Cheer Fund in commemoration of her sister.

Holiday Gym Schedule

The Gym and Baths Department will be open Wednesday, September 18 (Erev Rosh Hashonah) for men and boys from 1-4 P.M.; will be closed on Thursday and Friday, September 19 and 20 for the Rosh Hashonah holiday and will reopen on Sunday morning, September 22 at 10:00 o'clock for men. On Friday, September 27 (Erev Yom Kippur) the department will be open from 12-3 P.M.

The Conclusion of the Matter

Cont. from Page 7

The conclusion which Arama reaches in this interpretation of the Succah is the same conclusion to which Koheleth comes after his angry denunciations of the vanities of life, "Sof davar hakol nishma—the conclusion of the matter all is heard." Man does not live in a self made vacuum. "Es Elohim yeroh—fear God and keep his commandments." It is in this way you can be part of the real and the everlasting as you become surrounded with the artificialities of civilization. "Ki zeh kol haadam—this is all of man." This is, after all the progress is taken into account, what makes man human.

The conclusion of Koheleth is the conclusion of Succoth. May the message of the Succah be for us, in the words of Isaac Arama, a migdal oz, a strong fortress of the spirit so that we can look to tomorrow with its expected changes and progress with security and with trust.

Great Books Seminar

Plans have already been formulated for the third year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 14th at 8:15 P.M. The first book under discussion will be "The Analects of Confucius."

Those who are interested in enrolling may inquire of Mrs. Ida Rabinowitz, the registrar. *There is no fee* for this program but every seminar member is required to have a set of the Great Books, third year series. The cost of the books is \$10.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

GUYS AND DOLLS

We approach the fall season with renewed enthusiasm. The results achieved to date have been most rewarding.

During the summer hiatus our program committee has been busily at work planning a comprehensive and well rounded program for the fall season.

Any suggestions which our members may wish to make will be most welcome.

I urge all members to participate fully in our program and acquaint

their friends with our organization.

On behalf of the officers and the executive board of the Adult League of the Brooklyn Jewish Center, I wish to extend our best wishes for a happy and prosperous New Year to all of our members, their families and friends.

HAROLD KALB, *President*

Man To Men

Cont. from Page 9

your Men's Club. And, if you can't help in its workings, then you can aid by being with us regularly, from the moment of our Pre-Slichot Gathering on Saturday evening, September 14th and right through the year.

But we must not forget an important factor no matter what part you play in our Club affairs. We want a total membership. I am not being trite when I ask you to join our ranks for only \$5 a year. So, if you're not affiliated, now is the time to do so. If you owe back dues, Rosh Hashana is the right time to clear up your debt.

This Men's Club of ours is doing things. We try to build and to better. An edifice is not built by one but by the many. Let us all resolve to become true builders for this important component of our Center family.

From us, our executive and program groups, to all of you, we wish you the best for the year ahead.

L'Shana Tovo Tikosevu!

LOUIS KRAMER
President

The publication of a new book by

RABBI LEVINTHAL

On the occasion of his 75th
Birthday.

Rabbi Levinthal has prepared for publication a new book.

"JUDAISM SPEAKS TO THE MODERN WORLD"

A collection of some of his outstanding sermons and addresses.

The volume is being published by Abelard-Schuman Company and is to appear within the next few weeks.

Further details will be announced as to date of book's appearance.

SUPERLATIVE CENTER CATERING SERVICE!

By Kotimsky & Tuchman

The newly decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Din-ner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

New attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our New Parking Lot is conveniently located adjacent to the Center Building.

YOUTH ACTIVITIES

ONCE again the members of the Youth Activities Committee and the Parents Council take this opportunity of welcoming back all the boys and girls from their summer vacations. We feel certain that you all have had a very enjoyable vacation, tanned by the sun and are eagerly looking forward to the coming years events at the Center Clubs. Our leader, Mr. Gilbert Goldfine, has prepared an excellent program of activities for the coming year which is now under way. Not only will we repeat many of the events that you enjoyed most last year, but we have added new activities which should intrigue and please you even more.

Let's have all of our old friends back — they might even bring some of their friends with them. Don't be selfish, boys and girls — spread the word around among your friends and neighbors about our Center Clubs — let them get in on the fun.

MOM and DAD: we know that you want your children to have a happy and successful year. One way of insuring this and helping them make new and nice friends is to see that they join one of our Center Youth Clubs.

We look forward to seeing you at one of our clubs, and wish you all a pleasant and happy New Year.

Adult Institute Opens Oct. 3

The 31st year of the Institute of Jewish Studies for Adults will begin registration on Wednesday, Sept. 4th and daily thereafter. This Institute offers courses in Hebrew, History and Religion, as well as in Jewish Music and the Synagogue Liturgy and Synagogue Architecture and Ceremonial Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 3rd.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, on the third floor of our building.

Mishnah Class and Fellowship

The Mishnah Class, which has won recognition for its success in bringing the teachings of rabbinic Judaism to our membership, will resume its sessions on Sunday morning, October 27.

9th ANNUAL DINNER-DANCE AND JOURNAL CAMPAIGN

In Honor Of

RABBI ISRAEL H. LEVINthal

On the Occasion of His 75th Birthday

SUNDAY EVENING, DECEMBER 8, 1963

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EMANUEL COHEN, *President*

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We urge you to solicit your friends and business associates in the community for ads for our Journal.

Additional blanks may be secured at the Center office and the office will likewise aid you in securing ads by writing any necessary letters to your associates or friends.

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Beyond Any Single Faith."

THE EIGHT DEGREES OF GIVING: By MAIMONIDES

There are Eight Degrees or Steps in the Duty of Giving

The *first* and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The *second* is, to give cheerfully, but not proportionately to the distress of the sufferer.

The *third* is, to give cheerfully, and proportionately, but not until solicited.

The *fourth* is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The *fifth* is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The *sixth*, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The *seventh* is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the *eighth*, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity * * * This is the highest step and the summit of charity's golden ladder.

GIVE GENEROUSLY TO THE ANNUAL KOL NIDRE APPEAL

in honor of

RABBI ISRAEL H. LEVINTHAL

ON THE OCCASION OF HIS 75th BIRTHDAY

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EMANUEL COHEN, *President*

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